Isn't that also another conspiracy? Mario Alinei: Etruscans were Turks

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ABSTRACT

Mario Alinei, one of the world's leading linguists, has made lots of researchs and publications on the origins of languages. With these works, he has been honored with very important positions in the world linguistic communities. In his last periods, he was completely convinced that the Etruscans were Turks. He has published extensive and versatile evidence on this subject. Afterwards, he was excommunicated from the monk community of linguistics and his works were tried to be forgotten. (As was the fate of the great scholar **Fritz Hommel**, who wrote in the early 1900s that the Sumerians were Turks.) Despite the soundness of his theses, his exposure to this attitude can undoubtedly only be explained by mediocracy and the dominant racist political tendencies in social sciences. In this article, I try to summarize Alinei's works and findings. In the last section, I will also mention **Umberto Eco** and **Anatole Klyosov**.

Who is Mario Alinei?

Mario Alinei (1926 – 2018), linguist (Emeritus, University of Utrecht) Professor emeritus (University of Utrecht, NL); honorary member (and former President) of the International Society for Dialectology and Geolinguistics; President of the Societas Linguistica Europaea (1989); founding member of the Società Linguistica Italiana; co-founder and President (from 1982) of the Atlas Linguarum Europae (UNESCO sponsored project); founder and Emeritus Editor of the international journal "Quaderni di Semantica"; senior member of the

Royal Academy Gustaf Adolf, Uppsala (Sweden); member of the Accademia Peloritana, Messina (1).

The list of his works is at the end of the article. Related photos are also at the end.

In this article, I make an assessment based on his following book:

Gli etruschi erano turchi: dalla scoperta delle affinità genetiche alle conferme linguistiche e culturali (The Etruscans Were Turks: From Discovery of Genetic Affinities to Linguistic and Cultural Verification) Mario Alinei Alessandria, Edizione dell'Orso, 2013

Gönül Yektaş Biancat wrote an article about this book. I'm just quoting from her: "He developed the Paleolithic Continuity Theory in his two-volume work *Origini delle lingue d'Europa* (The Origins of European Languages), which he wrote between 1996 and 2000. With this hypothesis, he suggested that Indo-Europeans have been indigenous to Europe since the upper Paleolithic period and that their language emerged during this period. According to the author, the homeland of the Indo-Europeans was Africa. Finno-Ugric and Altaic peoples came to Europe during the Mesolithic period and mixed with the Indo-Europeans. The first to come to the West may have been Altai (Turkish-Mongolian) communities, because they had domesticated the horse for the first time. This allowed them to travel long distances. **Contrary to common claims, Alinei suggested that the Kurgan culture is of Proto-Turkic rather than Indo-European origin.** Based on his Continuity Theory, he published a book (*Etruscan: An Archaic Form of Hungarian*) in 2003. In his book, in which he argued that Etruscan is a mixture of Ural-Altaic Turkish and Ugor languages, Alinei showed the great similarities between these languages. (…) In 2013, he published *The Etruscans Were Turk: From Discovery of Genetic Affinities to*

Linguistic and Cultural Verification, a continuation of his work. It was confirmed by research conducted in 2004 that the Etruscans were not Indo-European and migrated from Anatolia to Italy. As stated in the American Journal of Human Genetics, 'The Turkish component in the Etruscan gene pools is three times higher than in other populations, and their genetic similarity with today's Turks is 98%' " (2).

"In the introduction to *'Gli Etruschi Erano Turchi*', written after genetic validation studies, Alinei briefly explains five ancient theses on the origins of the Etruscans. He then deals with the four modern theses that preceded genetic discovery. Among these, **Adile Ayda**'s work, a Turkish diplomat and academician (1912 - 1992), *'Les Étrusques Étaient-ils des Turcs?'* / 'Were the Etruscans Turks?' (Paris 1971), which was published in French and Turkish, was especially one which he focuses on. Alinei mentions that his hypotheses are compatible with her theory. In the first chapter of the book titled *Turkish and Etruscan Similarity in the Light of Genetic Studies*, **the author criticizes the general point of view that begins the history of the Turks' first arrival to the West with the Battle of Manzikert (1071)**. In connection with the Paleolithic Continuity Theory, he states that the nomadic herdsman cultures in the Eurasian steppes during the Neolithic period are related to the nomadic Turko-Mongolian cultures" (2).

"In the second chapter, titled *Linguistic Closeness of Turkish and Etruscan*, he defends similar views by referring to Adile Ayda's linguistic theories. (…) He re-analyzes some Etruscan texts he read with **Hungarian** key with the help of Turkish" (2).

"In the third chapter, titled *Turkish-Etruscan Cultural Relations*, the author talks about the striking similarities between the two cultures regarding religious

beliefs, rituals, and myths, including wolf legends. In addition, he explains the similarities of cultural products such as valuable objects-jewels, architecture, horse riding, music, dance, feasts, weapons, painting themes belonging to the Etruscans with the ancient Turkish culture by giving examples" (2).

"The fourth chapter deals with the history of the Etruscans. (…) Based on archaeological data of Proto-Villanova culture he mentions the possibility that this culture is the ancestor of Etruscans and Turks" (2).

Turkish – Etruscan Language Kinship Bond (Based on the results of genetic studies and in terms of Turkish-Etruscan similarities)

Below, I present the broad summary of the work published in Turkish by a scientist named **Aref Esmail Esmailnia**, who translated a 25-page section of the book into Azeri Turkish (1).

Mario Alinei begins by citing genetic studies to prove Etruscan-Turkish kinship. Vernesi et al. (2004); Achilli et al. (2007); Pellechia M, Negrini N, Colli L (2007); the publications of Alberto Piazza, Antonio Torrini (2007) made one thing clear: The Etruscans were most closely related to Anatolian Turks.

In this work, Alinei mentions the Turkish diplomat writer Adile Ayda, who made the same determinations before him, respectfully and with great importance. He points out that he benefited greatly from her work.

Alinei then quotes a Greek historian Herodotus. In this excerpt, Herodotus describes the migration of the Etruscans from Lydia to Italy. Among the names mentioned here, the Lydian king '**Atys**' is associated with the Turkish '**ata**' (father, ancestor). His son **Tyrheneo** evokes 'Turk'. Influenced by the name of

this son, the Lidis changed their name to '**Tirren**'. According to Roman historians, Etruscans came from Anatolia. Egyptian historians also refer to one of the peoples of the region as '**Trs-w**'.

According to Alinei, the arrival of the Etruscans from Anatolia to Italy dates from the beginning of the Copper Age (4 thousand BC) to the 1st millennium BC. Those who came are the Altaic tribes. We understand this from the spread of equine cultures throughout eastern Europe at roughly the same time. Turkish elements are dominant everywhere in the words related to this culture.

Beginning to list the similarities between Etruscan and Anatolian cultures, Alinei determines the following: 1- Etruscan aristocrats' earrings are the same as those found in Western Anatolia in terms of their shape and production techniques, 2- the tradition of adorning men with bracelets, necklaces and earrings is the same as in Old Anatolian tribes, 3- Etruscan painting art show similarities with Anatolian Antalya Karaburun and Gordion wall paintings, 4- Etruscan stone lions are very similar to Hittite and Syriac lions.

What are the Turkish - Etruscan cultural similarities?

1- In the pre-Islamic Turkish religious belief, the holy sky, where the gods lived, was divided into 17 parts. Etruscans divide the holy sky into 16 parts. This is very different from the classical religious triad of simple division: earth, sky, and hell.

2- In both cultures, a kind of pipe opened on the ground connects the sky and the underworld. Alinei states that Adile Ayda also told about this.

3- In both beliefs, there was only sea and ocean in the universe at first. When the sky separated from the water, the land appeared.

4- In both beliefs, birds are tied to the sky and live with the gods above. Adile Ayda argues that the Italian word '**auguri**' means blessed, auspicious and is related to bird watching. The Turkish '**ugur**' has the same meaning.

Turkish - Etruscan language similarities

Alinei lists some morphological similarities, many based on Adile Ayda… Some of them are:

Easy conversion of some sounds in both languages

- $/k/ \rightarrow [h]$
- $/t/ \rightarrow [\theta]$
- $/p/ \rightarrow [\phi]$

The sound harmony is similar to the Ural-Altaic languages.

The additive structure is common to both languages.

The transition of Etruscan AI, AU, EU sounds to Eİ, AV, EV sounds is also present in Turkish.

They are both written from right to left.

Vowels are not written in written language, they are omitted.

Coming to the grammar:

The cascading of suffixes is common in both languages.

Etruscan adjectives are formed with the letter 'L', in Turkish with '-Lı,-Li'.

There is no male-female gender difference in sentence structure in both languages.

'-ar' is used for plural in Etruscan and '-lar' in Turkish.

Nominative and accusative are often the same in both languages.

Genitive (possessive noun) comes before the noun it describes. Example… Gülün kokusu: rose's smell, not 'smell of rose'.

-a is used as a dativ in Etruscan (e form of the noun, to whom the action is made), it is the same in Turkish: Orhan'a… Mehmet'e… (to Orhan, to Mehmet).

$-\theta i$ (-ti) suffix is 'lokative' (indicating a place) in Etruscan, and there are suffixes 'ta, te, da, de' in the same sense in Turkish.

The conjugation of the Etruscan past tense with 'ce' is similar to the past tense 'dje', which is a sound close to 'c' in Chuvash.

The absence of a pronoun in the sentence is common in Turkish, Etruscan, and Latin.

The fact that the verb is at the end of the sentence is common in Turkish, Latin and Etruscan.

(I skipped some items so as not to prolong)

Word similarities

In this work, Alinei gives 48 examples of Turkish-Etruscan commonalities, explains each of them in a few paragraphs. With sound changes, examples, pictures in some items… I'm just quoting the titles by shortening them. I have shown some more English, Turkish, Latin partnerships by adding additional

notes. This commonalities exists in almost every article, but I have skipped some so as not to prolong it. Turkish red, Etruscan yellow:

AEGER, AEGRUM (Latin - Etrusk): ache, ill; aeger > ağrı / acı: pain (my note: KA); acı > ağrı > ache > aeger

AİS (Etrusk): god; ais (God - Yakut) > ais

AN, ANC, ANANC (Etrusk): her, his, its; an, anc, ananc > onun (its)

APA (Etrusk): father, ancestor; apa > ata / aba: respected, great person; aba > apa ; baba (father) > apa (KA)

AVIL (Etrusk): year; yıl > avıl / yıl, yır > year (KA)

CAMİLLUS (Etrusk, Latin): cleric; kam, ham (shaman) > camillus

CANOE, CAMOİ (Etrusk): top political officer; kündac, kündü, xündü (respect, respectable, important great person – Khazar, Tatar, Khakas) > canoe / camoi > kam (shaman) (KA)

CAPE, CAPİ (Etrusk): cover, cape; cape, capi > kap / cover, cape > kap (KA)

CEP (Etrusk): model, shape, idol; cep > kip (model, pattern – Uyghur), gap (scarecrow – Turkmen)

CLAN (Etrusk): clan, son; clan > oğlan (son)

CLETRAM (Etrusk): with this, from here etc. ; cletram > getirem, getiriyorum (I am bringing)

CURİA (Etrusk – Latin): convention; kurultay (convention), kur (create) > curia / curator > korucu (guard) (KA) / create > kur (establish) (KA)

ETNAM (Etrusk): worship; etnam > ütin, ötin (tapınarım)

FALA(N)DO (Etrusk): sky; falado, falau > hlla (sky – Yakut)

FALU (Etrusk): city; falu > baliq (city) / polis > baliq (KA)

HARU(SPEX) (Etrusk): abdomen; haru (hernia) > karın

HİNTA (Etrusk): grave; hinoa > sinti (sin) (grave)

LUAS, LUC, LAUC, LUX (Etrusk): cavalier; Luc, lauc > ulak (cavalier, courier)

MACTUS, MACTE, MACTARE (Etrusk – Latin): glorify, onor; macte, mactare > makta (praise, laud) / magnify, macro > makta

MI, MINI (Etrusk): I am, me; mı, mini > men / me, my, mine > men, ben (me) (KA)

MLAK, MULAX (Etrusk): gift, offer; mlak > belek (gift)

NAC (Etrusk): why; nac > niye, neke (Uyghur), nige (Kazan)

PARXIS (Etrusk) (patrizio): owner, wealthy; parxıs > varlık, barlık

PAVA (Etrusk): father, lineage; pava > baba, buva, paba

PUIA (Etrusk): lady, wife, bride; puia > bula (aunt, woman)

PURT, PURTH (Etrusk): axe; purt > balta; balteus (belt) > balta (axe) / belt > beldik; belt > bel (waist)

QUIRITES, QUİRINUS (Latin – Etrusk): founder of Rome, name of a God; quiri > kur, kurucu (create, creater) / create, creator > kur, kurucu (KA)

RAS(E)N(N)A (Etrüsk): The name of Etruscans; Rasenna > Arsena ? > Asena (One of the sons of the she-wolf who saved the Turkish lineage or the she-wolf's own name – Turkish mythology)

SEK (Etrusk): girl, girl child; sek > kız / kız, kir > girl (KA)

SUK (Etrusk): religious ceremony; suk > tsük (sacrifice – Chuvash)

TAN, TANASA (Etrusk) (histrio): to recognise; tan > tanı (recognise)

TAP (Etrüsk): worship; tap > tap, tapın

TARXUN, TARXIES, TARQINİA (Etrusk): names of important people and a city name; Tarxun > Tarkan (title of khan or commander)

TAURA (Etrusk): grave goods; taura > tabar, tavar (goods, assets, house, ships, cows) / taverna (Greek) > tabar (KA)

TIURINIAS (Etrusk): nation's customs; tiurinias > tavır, töre / Torah > töre (KA)

(F-A-SI)TORALS (Etrusk): to arrange, prepare (goods); toral > tavar, tabar (assets, goods)

TRAMA (Etrusk): servant; There are similarities with Turkish 'tavar, tabar' (assets, wealth); Turkish and Mongolian 'ama, eme' (mother, woman, lady) / ware (German, English) > var, varlık (KA)

TRESU (Etrusk): slave, servant; tresu > tarze, ter, terci (worker, servant, mercenary)

TUR (Etrusk): offering; tur > taranci, törpe (gift, offering)

TUS (Etrusk): dead pot; tus > düş (fall and another meaning in old Turkish is: to be stable) / why not: tus > tas (pot) (KA)

TOUTA (Etrusk): grandfather, famous person, judge, ruler; touta > tutun, tutuk (military ruler) / touta > dede, ata (grandfather, father, ancestor) (KA)

URU, URE (Etrusk): male, agha, mister; uru, ure > er, uri, üre, urug (male, valiant person, grandson, linegae, seed)

VACAL, VACIL (Etrusk): linkage, bond; vacal > bağ (b>v) / bag, bağ, ban > bond, bandage, ban vb. (KA)

VECU, VECUI (Etrusk) (Vegoia – a name): female spirit; vecu > beki, pige, bike (shaman, chief shaman, lady, queen)

VEL (Etrusk): According to Adile Ayda, it is not a male name, but a 3rd person pronoun. vel > vel, ol, ul (o, onlar, ollar: she, he, it, they)

XURVAR (Etrusk): at that time; xurvar > qur, kur (order, series, age, level, time – Uyghur, Ottoman, Kyrgyz)

ZIX (Etrusk): writing, script; zıx > çız, çiz (draw, write)

ZILA (Etrusk): khan, mister, prince; zila > yıla, yula (name of a Turkish clan, fire, flame, light) > gyula (Hungarian)

FINAL NOTES

The myth of the she-wolf who saved the lineage from extinction, and the myth of the ancestor child sucked the she-wolf are common in Turkish, Latin and Etruscans: **Wolf Mother**. The sacredness of the goose is explained with similar motives in all three cultures.

Another important issue that Adile Ayda mentions is the similarities experienced in the legends and culture about iron and ironwork.

Adile Ayda also dwells on the Turkish ancestry of the Pelasgians and Scythians.

These issues are the topics that Mario Aline also deals with and exemplifies.

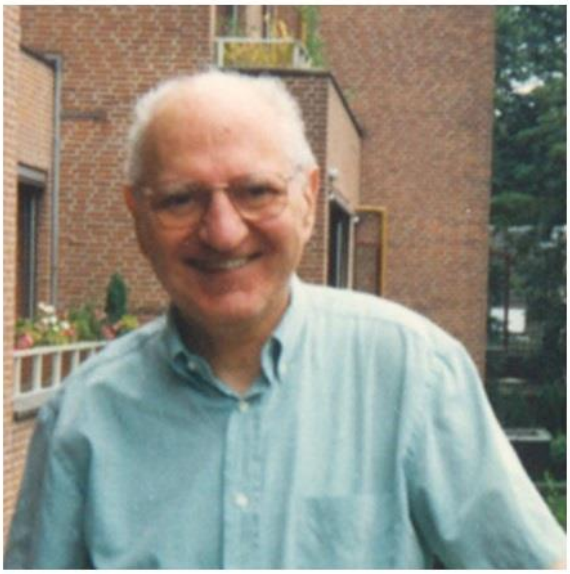
The publications of **Anotole Klyosov**, which showed revolutionary discoveries on the genetic characteristics, migration and language of the tribes, support the above views in many points (3).

In our previous studies, we have shown the compatibility of more than 2,000 Latin words with Turkish. We also wrote that Latin grammar is closer to Turkish grammar than to the so-called Indo-European grammar. Those who are curious about what is written in English can find the relevant articles on my profile.

That's not all. In another article, I showed the compatibility of some 200 Etruscan words with Turkish, English, and Sanskrit. Based on Mel Copeland's dictionary (4).

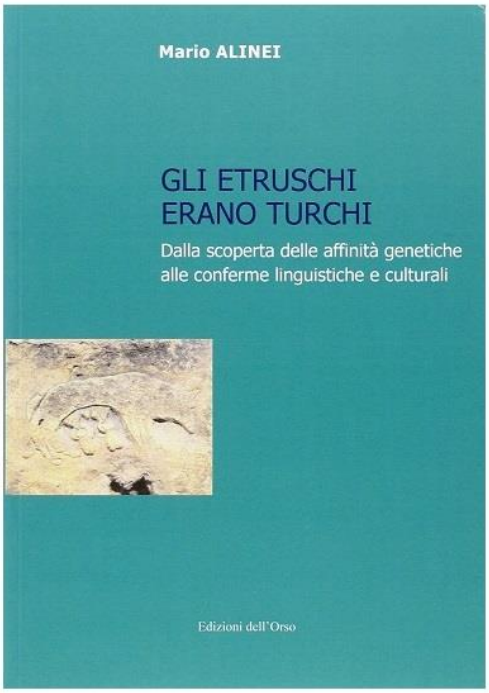
Since we talked about the trampled value of a great Italian writer, let's pay our respects to another Italian writer, **Umberto Eco**, at the end of the article. He is the author of *“The Search for the Perfect Language (The making of Europe)”*. Eco explains very well how the so-called Indo-European theory was born for what ideological purposes and which "superior race’s" interests it served.

Thanks to Vladimir Pajevic who first informed me of Mario Alinei on these pages.



mario alinei

adile ayda
diplomat, writer, academician
deputy ambassador of
Türkiye to Rome



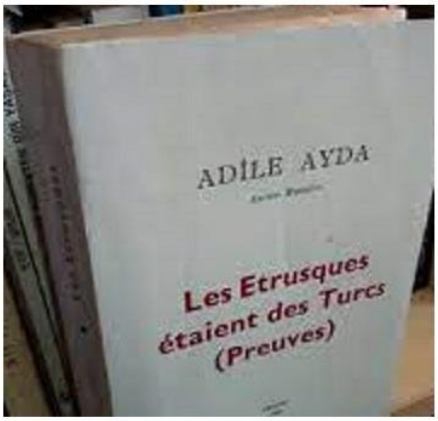
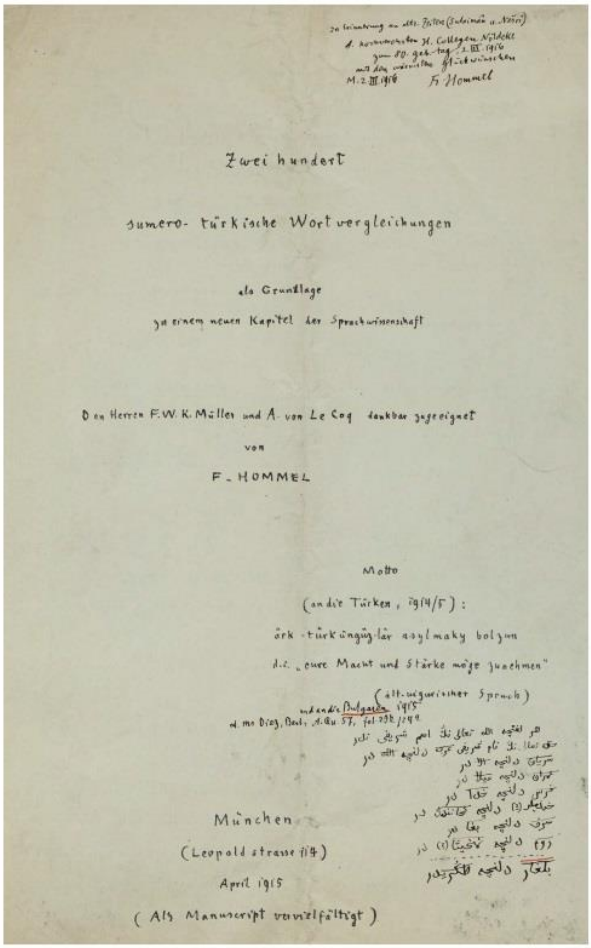


photo from Nadir Kitap

the WOLF MOTHER and the lineage she saved, the two ancestors she nurtured. Turkish - Etruscan - Latin common legend



Zwei hundert

sumero- türkische Wortvergleichungen

als Grundlage

zu einem neuen Kapitel der Sprachwissenschaft

Den Herren F.W.K. Müller und A. von Le Coq dankbar zugeeignet

von

F. HOMMEL

Motto

(an die Türken, 1914/5):

örk -türk üngüz lär asylmaky bolzun

d.i. „eure Macht und Stärke möge zunehmen"

(alt-uigurischer Spruch)

München

(Leopold strasse 114)

April 1915

(Als Manuscript vervielfältigt)

Fritz Hommel's manuscripts... Noah Kramer, Mario Alinei, Norm Kisamov, İlliç Svitıç, Yuri Drozdov... and others... they all say similar things... is this a great conspiracy? or is the real conspiracy to ignore them in an unscientific manner?

Alinei's most important publications:

Books on the PCP: Dal totemismo al cristianesimo popolare. Sviluppi semantici nei dialetti italiani ed europei, Alessandria 1984; Origini delle lingue d'Europa, 2 vols., Bologna 1996- 2000; Etrusco: una forma arcaica di ungherese, Bologna 2003; Alguns aspectos da Teoria da Continuidade Paleolítica aplicada à região gallega (with Francesco Benozzo), Lisboa 2008; Origens célticas e atlânticas do megalitismo europeu (with Francesco Benozzo), Lisboa 2009; L'origine delle parole, Roma 2009; Nuovi studi di Archeologia Etimologica, Bologna 2011; Arqueologia etimológica. Três estudos acerca da continuidade linguístico-cultural do Paleolítico (with Francesco Benozzo), Lisboa 2011. Other books: La struttura del lessico, Bologna 1974; Lingua e dialetti: struttura, storia egeografia, Bologna 1984; Il sorriso della Gioconda, Bologna 2006.

References:

1- Mario Alinei, Etrusk ve Türk Geni; Translater: Aref Esmail Esmailnia; Tebriz, Turuz 2012

2- Gönül Yektaş Biancat, Book Review: "Gli etruschi erano turchi: dalla scoperta delle affinità genetiche alle conferme linguistiche e culturali" by Mario Alinei, Alessandria, Edizione dell'Orso, 2013

https://www.academia.edu/45064621/Book_Review_Gli_etruschi_erano_turchi_dalla_scoperta_delle_affinit%C3%A0_genetiche_alle_conferme_linguistiche_e_culturali_by_Mario_Alinei_Alessandria_Edizione_dell_Orso_2013_102_pages_ISBN_978_88_6274_431_7_ISSN_2611_3813

3- Kaan Arslanoğlu, Discussion with Anatole Klyosov on an article I wrote about Proto-Turkish at the root of Western languages (February 2022)

https://www.academia.edu/72572431/Discussion_with_Anatole_Klyosov_on_an_article_I_wrote_about_Proto_Turkish_at_the_root_of_Western_languages

4- Kaan Arslanoğlu, Discussion the invalidity of Indo-European Theory based on Mel Copeland's studies / Corresponding with Copeland (April 2022)

https://www.academia.edu/77242303/Discussion_the_invalidity_of_Indo_European_Theory_based_on_Mel_Copelands_studies_Corresponding_with_Copeland